

# CHRISTIAN SECRETARY.

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## CONDITIONS.

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## NEWTON THEOLOGICAL INSTITUTION.

Newton, Sept. 14th, 1826.

At the annual meeting of the corporation of Newton Theological Institution, held this day at the Seminary, it was resolved, that Rev. Mr. Jackson, of Charleston, and Rev. Mr. Knowles, of Boston, be a Committee to address the Christian public, in behalf of this institution, and solicit their aid, that its important objects may be carried into immediate execution.

Attest, Levi Farwell, Sec. pro. tem.

Pursuant to the preceding resolution, the undersigned beg leave to present to the Christian public a brief statement of the condition and prospects of this institution. They will first state a few facts concerning its origin and progress, drawn from a circular letter, published in the American Baptist Magazine for July, 1826, to which the reader is referred.

For a number of years an institution of this kind has been contemplated, but not until May, 1824, was any thing of a definite nature proposed and recommended. Immediately the Executive Committee of the Massachusetts Baptist Education Society, at the request of a large number of ministers, and private brethren, assumed the execution of this trust, and adopted such measures as the providence of God seemed to direct, and the attainment of the object necessarily to require. The Rev. Ira Chase was appointed Professor of Biblical Theology.

A site was purchased in Newton, about 8 miles from Boston, containing eighty-five acres, on elevated ground, and commanding one of the most delightful prospects in this vicinity. A large mansion house, situated on the premises, has been enlarged and repaired. This is designed for the temporary residence of the professors and students. An expense of \$8,000, including the purchase money, has been thus incurred. This sum has been subscribed by a few individuals in Boston and its vicinity, and at the annual meeting the whole premises were presented to the Trustees, unincumbered with debt. In addition to this liberal aid, the ladies in this vicinity have subscribed sufficient sums to furnish several rooms for the students, and a few gentlemen in Boston have presented for the library several valuable books.

The Committee deem it unnecessary to recapitulate and justify the motives which led to the establishment of the Seminary. The principle, that the ministers of the gospel ought to receive a thorough education as possible, is now settled; and the person who questions it, has fallen behind the age.

The simple object which the Trustees have in view, is to aid individuals, whom God has called to the ministry, in acquiring a solid education, adapted to render them the more useful as ministers of Christ. The course of study is fitted to this end. The regulations which have been adopted, provide every possible security against the admission of any pupil, whose call to the ministry, or character, or motives, are in the least degree questionable.

Having this object solely in view, the Institution commenced its operations less than a year since, in Newton, under favourable auspices. The annual examination took place on the 14th of September, and gave ample proof of the proficiency of the students, and of the ability and zeal of the Professors. The thoughts, feelings, and hopes, inspired on that occasion, will never be obliterated. The Trustees returned with a deeper conviction of the necessity of devoting their influence and making personal exertions for the prosperity of the institution. They felt, that the success which God had granted to their limited efforts, within a single year, was a pledge of his approbation, and an encouragement to proceed in the execution of their purposes.

The present state of the institution is far more prosperous than could have been expected. Rev. Henry J. Ripley, of Riceborough, (Geo.) was appointed, at the annual meeting, Professor of Biblical Literature and Pastoral Duties. Two Professors, therefore, are now attached to the seminary. A valuable estate, with a house sufficient for the residence of the Professors, Students, and Steward, the ensuing season, is now the property of the Trustees. A few young men are now, and a number more are expected to become students at the opening of the next term, the 27th inst.

The Trustees feel that they ought to "thank God and take courage." They regard the institution as now claiming the patronage of the public, not as an experiment, but as an undertaking, on which the Lord has graciously smiled, and which gives every promise of extensive benefit to our churches. They are persuaded, that the public mind is prepared to receive with favour an appeal for efficient aid. Nor can they doubt that there are sufficient funds, at the disposal of the friends of ministerial education. If 8,000 dollars have been promptly subscribed by a few individuals in this neighbourhood, what sum might not be collected through those parts of our country to which they may rightfully look for aid. The institution is not designed for Massachusetts only—but for New England—for the whole country. It is open for all who possess the qualifications already specified. Large sums will be needed to fulfil its designs. Two Professorships, at least, must be endowed; suitable buildings must be erected; a library must be obtained; and funds for the support of beneficiaries must be raised. For these they appeal with confidence to the piety and benevolence of every friend to religion and improvement.

Brethren in the ministry, we appeal to you. There is no minister who may not contribute to the interests of the institution. If we have not personal funds, we may influence those who have them, or at least we may bestow our prayers. Let us remember these Institutions frequently in our private, family, and public devotions—and let all our friends know, that we not only feel a concern for its welfare, but wish others also to be deeply interested.

To the members of the churches we appeal. Here is an opportunity for you to aid in fulfilling the commission of our divine Lord, as he ascended on high. You can do much. The smallest sums will add to the funds. We hope that you will favourably receive the agents who may be sent forth,—and that you will give them strong evidence of your general and individual interest in this Seminary.

To the friends of the public good, and of whatever is beneficial to mankind, we appeal. Upon other occasions, and for other purposes, we have done so before, and have not been disappointed. We could easily multiply considerations which entitle this object to your favourable regard; but we forbear, believing that you will be prompt to aid, whenever requested.

To procure the funds requisite for the most pressing wants of the institution, immediate application will be made to the public. A Committee of finance has been appointed, consisting of Dea. L. Farwell, of Cambridge, Mr. N. R. Cobb, Dea. H. Lincoln, and Rev. Mr. Sharp, of Boston, and Rev. Dr. Bolles, of Salem: from which a Sub-committee has been appointed for the purpose of employing agents, consisting of Deacons Farwell and Lincoln. To either of these gentlemen, it is proper for persons who wish to become agents to apply. The Committee have agreed for the present, to ask aid for two of the before mentioned objects, viz. the endowment of the Professorship of Biblical Theology, and for the general purposes of the institution. An opportunity will be afforded, however, to give to any object, which the donors may designate. Rev. B. C. Grafton, of Plymouth, has been appointed an agent, and has commenced his duties.

It is confidently hoped, that the churches will duly realize the claims of this institution on their prayers and assistance. There are young men, whom God has called to the ministry, who need the education which they might here receive. Shall they be indebted to other denominations for instruction, or shall they go forth without it? Shall this institution be retarded in its operations for want of funds? It must not. Let every individual, who wishes for himself and his children the advantages of an enlightened ministry, yield what aid he can, "as God has prospered him."

We will say no more.—We trust that

God has prompted the friends of the Newton Theological Institution to undertake the arduous office of establishing and fostering it. He has granted them unexpected success. May He graciously prosper all their future efforts.

In behalf of the Trustees,  
HENRY JACKSON,  
JAMES D. KNOWLES.  
October 10, 1826.

## CIRCULAR LETTER.

The following Pastoral letter, written by Rev. Aaron Perkins, Pastor of the Beriah Baptist Church in New York, for the New York Baptist Association, on the doctrine of the Trinity, is worthy a serious perusal, and if this paper should fall into the hands of any whose minds are wavering on this subject, we hope they will compare the sentiments herein expressed, with the Holy Scriptures, and in the light of divine truth, decide whether Jesus Christ is not the true God, and Eternal

The delegates composing the New-York Baptist Association, to the Churches they represent, send Christian salutation.  
Beloved Brethren.

After erecting our Ebenezer to him who hath helped us hitherto, and under whose fostering care we have once more convened, we proceed to lay before you our annual epistle: and with a view to be fellow helpers of your joy, and to be found striving together with you for the faith of the gospel, we submit to your consideration a few remarks on the *Doctrine of the Trinity*: a doctrine which we are aware should be treated with the utmost deference. On the one hand, in attempting to investigate this subject, we should immediately suppress all idle curiosity to pry into the mode of the Divine existence; it being intimated by an inspired writer, "that none by searching, can find out the Almighty to perfection." *Job xi. 7.* On the other, we should be equally cautious that all our remarks be made in the most strict accordance with the holy Scriptures, lest we bring down upon ourselves that very searching reproof of the Most High, "Who is this that darkeneth counsel by words without knowledge?" We presume it is generally understood, that the doctrine of the Trinity is of necessity a subject of pure revelation: that nothing concerning it ever could be learned, either from the works of creation or the light of nature; and hence, if it be not taught in the scriptures of truth, we have nothing to do with it: but if on due examination it shall appear evidently a Bible doctrine, we are bound to receive it, whether it may seem reasonable to us, or otherwise. "To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them."

In entering more fully upon the subject before us, we shall proceed to show that the doctrine under consideration is clearly taught in the scriptures of the Old and New Testaments.

I. The eternal Jehovah is revealed to us in the Old Testament as possessing a plurality of character, altogether peculiar to himself: and the following are a few of the many passages which might be adduced in evidence of the truth of this position.—*Gen. 1. 26.* "And God said, Let us make man, in our image, after our likeness."—No satisfactory reason can be rendered why God should thus speak of himself in the plural number, unless he speaks of more persons than one. In *Gen. iii. 22*, we have a similar passage. "And the Lord God said, Behold the man is become like one of us."—Many who have denied the doctrine of the Trinity, and were disposed at the same time to allow the divine inspiration of the Scriptures, have supposed that God, in the instances just cited, was consulting his angels: but how absurd to suppose that He, "Who giveth not account of any of his matters," should say to dependent creatures, either angels or others, "Let us make man, in our image, after our likeness."—Perceiving this absurdity, and still determined to persist in denying the doctrine under consideration, the Socinians, in the plenitude of their wisdom, have informed us, that the passages cited from the 1st and 3rd chapters of Genesis, are figurative; that the Lord, when he said "Let us make man," spake after the manner of men;—kings and judges of the earth being accustomed to use the plural form, as in the passages now before us, when they have no reference to any but their own persons. Should we, however, admit that the Most High used, in this instance, a figure of speech borrowed from the vocabulary of

man, and borrowed too before the first man was created—should we admit this view with all its grossness, still an insurmountable difficulty remains, and one which must forever embarrass this disingenuous exposition. It will be recollected, that the Lord God not only said, "Let us make man:" but he also said, "The man is become like one of us;" and though the subterfuge adverted to above may aid the Socinian to dispose of the first passage named, it cannot assist him, in like manner, to subvert the second: for, while it is admitted that custom might justify a king in saying, 'let us do this or that,' having reference to himself only; there can be no instance adduced in which it could possibly be proper for king or peasant to say, 'let one of us do so or otherwise,' without a direct reference to a plurality of persons. The same form of speech is used in *Isaiah xiv. 10*, where that singular appeal is made to the king of Babylon: "Art thou become like one of us?" but who ever supposed that in this plural pronoun there is an allusion to but one person?—"Let us make man:"—the man is become like one of us." We hazard nothing in saying, that no rational solution can be given to these passages of holy writ, without admitting the doctrine of a plurality of persons in the Godhead: and with this admission, even a child might give to them a rational exposition.—Two or three other passages from the Old Testament must suffice.—*Gen. xi. 6, 7.* "And the Lord said,—Let us go down, and there confound their language." And *Isa. vi. 8.* "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" And *Dan v. 18, 20.* "The most high God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honour:—and they took his glory from him." Here the pronoun they relates to the most high God; and to take any other view, would be contradictory to the events referred to in the passage and to the facts, as recorded, chap. iv. 17, 23—26.

Having thus proved from the scriptures of the Old Testament, that there is a plurality of persons in the Divine essence we proceed,

II. To show from those of the New, that this plurality consists in that Trinity which has been revealed to us as the Father, the Son, and the Holy Ghost.

As two or three competent witnesses are deemed sufficient to settle any question concerning which they give testimony, so here it will not be necessary to bring forward all the evidence of which we are in possession; but in the mouth of two or three witnesses every word shall be established.

1. Let us hear the testimony of John the Baptist, as recorded in *Matt. iii. 16, 17*, compared with *John i. 32.* "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."—"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

Thus at the baptism of our Lord and Saviour, there was a clear manifestation of the three persons in the adorable Trinity. The voice of the Father was heard from heaven, giving the most decided approbation of the conduct and character of the son; the person of the Son was seen ascending from the baptismal flood, having now entered on his public ministry, and also given an example for his disciples to follow; and the Holy Spirit descended in bodily shape, like a dove, as well as to designate the Messiah, as to show his concurrence in that work, which the Lord Jesus had thus publicly undertaken.

2. Let us notice the testimony of John the Evangelist, the beloved disciple of the Lord, who in his first epistle, v. 7, makes the following statement: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—We are aware that for many years this passage has been rejected by the Arians and Socinians as an interpolation; but after having examined the arguments on both sides of the question, and also having carefully compared the 7th with the preceding and following verses, we are inclined to believe that it should be retained, and ranked with the other scriptures which are given by inspiration of God. We do not wish it to be understood, however, that the passage is retained by us on account of its being absolutely essential to a defence of the doctrine of the Trinity; say it is far otherwise: for abundant

proof may be furnished on this subject, should the passage before us be given up as spurious: but we deem it our duty earnestly to contend for the faith once delivered to the saints, believing it would be culpable in the children of God to yield up any text of scripture as an interpolation, merely because infidelity may have cried it down as spurious.

3. The testimony of Paul, as recorded in *2 Cor. xiii. 14*, may be introduced here. "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all." The authenticity of this passage has never been called in question: and its direct reference to the subject under consideration, together with the perspicuity of its style and arrangement, almost precludes the necessity of explanatory observations. It may not be improper, however, just to remark, that in this benediction there is a little deviation in the arrangement of the persons of the Trinity, from the order generally observed by the inspired writers. The Father is almost uniformly mentioned before the Son: but in the instance before us the grace of our Lord Jesus Christ is invoked on the Corinthian brethren before the love of God. How far this arrangement goes to prove that no one person of the Trinity has the precedence of the other, the candid Christian is left to judge.

4. We will listen to the testimony of him who is the faithful and true Witness, as recorded in *Matt. xxviii. 19.* "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." As the three persons in the Trinity had given their public approbation of the ordinance of baptism when it was administered to the great Head of the church, so in this instance the ministers of the Lord are commanded to baptize all whom they should disciple, into the individual name of the Father, the Son, and the Holy Ghost.

Suppose the Socinian hypothesis should be admitted for the moment;—suppose with them that the Son of God is a mere creature, a man; and that the Holy Ghost is only an operation, or energy of the Father, and the sense of the commission will be thus: "Go teach all nations, baptizing them in the name of God, of a man, and an energy." Who would not be shocked to hear baptism administered in such a manner! and yet this form of administration is an unavoidable consequence of Socinian theology; a consequence from which the passage under consideration can never escape but by admitting the doctrine of three equal persons in the Godhead.

Having proved, (as we apprehend,) from the holy Scriptures that the doctrine of the Trinity is clearly a Bible doctrine, we shall now proceed to show from the same authority, that each person in the Trinity is as fully and properly God as either.

I. So far as we are informed on the subject, it is admitted by all who profess the least respect for revealed religion, that He who is denominated "the God and Father of our Lord Jesus Christ," and to whom we are taught to pray, "Our Father, which art in heaven," is essentially, and properly God. This being a given point, we may at once proceed.

II. To set before you in a compendious view, the evidence of the divinity and personality of the Son.

It is written, *John i. 1 and 14*, "The Word was God;" and that "The Word was made flesh," i. e. incarnated, "and dwelt among flesh," *1 Tim. iii. 15.* "Of whom (the fathers) concerning the flesh, Christ came, who is over all, God blessed for ever," *Rom. ix. 5.* "The image of the invisible God," *Col. i. 15.* "The brightness of the Father's glory, and the express image of his person," *Heb. i. 3.* "This is the true God and eternal life," *1 John v. 20.* "For in him dwelleth all the fulness of the Godhead bodily," *Col. ii. 9.* Hence, "Being in the form of God, he thought it not robbery to be equal with God," *Philip. ii. 6.* Accordingly, "when he," (the Father,) "bringeth in the first-born into the world, he saith, And let all the angels of God worship him;" and "unto the Son he saith, Thy throne, O God, is for ever and ever," *Heb. i. 6.* How consistent then, is the requirement, "That all men should honour the Son even as they honour the Father:" and how true the declaration, that "he that honoureth not the Son, honoureth not the Father," *John v. 23.*

We might go on to show from the same authority referred to above, that the peculiar and essential attributes of God are there spoken of as belonging alike to the Father and the Son; that the peculiar works of God are ascribed alike to the



Father and the Son; and that the peculiar worship of God is offered indiscriminately to the Father or the Son.—Sufficient evidence, however, has already been adduced to convince every unprejudiced mind, that the Lord Jesus is indeed "Over all, God, blessed for ever;" nay, more has been said on this point than otherwise would have been on the present occasion, from a full conviction that the same Scriptures and arguments which prove the divinity and personality of the Son of God, will also prove the absurdity of the Unitarian or Socinian hypothesis; for if the person of the Son be divine, and if this has been demonstrated from the preceding Scriptures, we have a plurality of persons in the Godhead; and it is easy to perceive (this admitted,) that whether there be a Trinity or not, the doctrine of divine unity as taught by Socinians, is contrary to the Scriptures, and must fall to the ground. But that there is a Trinity revealed in the word of God, has already been made to appear: and we shall now proceed.

To be continued.

From the Columbian Star.

Scarcely any remark is oftener made, at the present day, than the one, which asserts our religious privileges to be great, and fixes on us the charge of not improving them as we ought. This remark is not more common than it is true; although the frequency of it, no doubt, diminishes in a great degree, its proper force.

Our elevation, in respect of religious privileges, is indeed lofty; and, if thrust down from it, we shall meet a doom, more dreadful far than that, pronounced upon the unbelieving, and unrepentant inhabitants of Chorazin and Bethsaida. That such a doom awaits multitudes of our fellow men, in this Christian country, we cannot for a moment doubt, for they live from month to month, and from year to year, without attending on the preaching of the glorious gospel, which is the ordinary instrument employed by the Holy Spirit, in the conversion of sinners.

Persons of this sluggish and indifferent character, will go down to perdition, not as *unfortunate heathen*, placed by Divine Providence, where no messenger of "glad tidings," points out the way to heaven, but as sinners, who have most heartily rejected the fullest and freest offers of everlasting life. Neglecting to hear the gospel preached, is neglecting the great salvation; and how can they escape, by whom this is neglected? At the judgment seat of Christ, men will be reminded, not only of things, which they will have done, but also of things which they will have left undone. They will find themselves required to account for opportunities of receiving good, which their careless and slothful disposition permitted to pass away unimproved.

But while this entire, notorious neglect of things pertaining to eternity, gives pain to every pious and benevolent heart; it is also a subject of deep lamentation, that those who do attend, with a good deal of constancy, on the ministrations of the sanctuary, derive from them in general, no higher benefit. How many there are in every congregation, to whom the faithful labours of their ministers, are attended with no salutary result! A great number, we must believe, enter the house of God, without any desire, and of course, without any resolution, to know more about religious truth, at the close, than at the commencement of divine service.

To this class belongs the volatile and impetuous youth. He considers religion as having to do with death and judgement only, and from him, death and judgement he fondly hopes, are far distant. In general he is not supposed, nor indeed, does he wish to be supposed, to give a fixed and solicitous attention to the subject, on which the congregation are addressed; and consequently no lasting impression is made on his mind. When the sound of the speaker's voice ceases to vibrate on the ear, his thoughts for a short time partially directed, begin again to flow undisturbed, in their natural channel. Thus, through want of proper attention to the things which they hear, many persons frequent the earthly courts of the Lord for years, and still make very short advances, even in a theoretical knowledge of religious truth, while in its saving power, they remain the veriest strangers.

This class of hearers are extremely numerous. Oh! what a throng of immortal beings, the tide of time is wafting with fearful rapidity, through the very house of God, within the reach of mercy's call, down in the confined ocean of eternity, to be suddenly overwhelmed in the roaring vortex of everlasting despair and wretchedness! Reader, dost thou help to swell the number of these careless and deluded mortals? O awake and bestir thyself. Consider how dreadful a place is that very meeting house, in which for years perhaps, have fallen on thy inattentive ear, the mildest accents of Divine benevolence, alike in vain with the tremendous denunciations of almighty wrath. In vain have they fallen? Alas! no. The preaching of the gospel is a savour of life unto life, or of death unto death. The everlasting misery of one, who finds a grave in the darkest corner of

the Creator's universe, is tolerable, compared with the deep damnation of him, who, after having in the very midst of the people of the Most High, and amid the solemnities of his earthly temple, treasured up wrath, against the day of wrath, shall sink down to the pit of perdition, where will be weeping, and wailing, and gnashing of teeth.

ADMONITOR.

#### EFFECTS OF SECRET PRAYER.

The following remarkable circumstance, in which the hand of God is evident, took place a short time since, near the town in which I reside, and may not be unworthy a place in your valuable Magazine.—*London Evang. Mag.*

A young man in the army, lately called by divine grace, not having a place in the barracks in which he was quartered, wherein to pour out his soul to God in secret, went one dark night into a large field adjoining. Here he thought no eye could see, nor ear could hear him, but God's: but He, "whose thoughts are not as our thoughts," ordained otherwise. Two ungodly men belonging to the same regiment, in whose hearts enmity had long subsisted against each other, were resolved that night to end it (as they said) by a battle, being prevented at day time by fear of punishment. They chose the same field to fight as the other had chosen to pray. Now the field is very large, and they might have taken different ways: but they were led by Providence to the same spot, where the young man was engaged in his delightful exercise. They were surprised at hearing as they thought a voice in the field at that time of night; and much more so, when they drew near and heard a man at prayer. They halted, and gave attention; and, wonderful to tell, the prayer had such a wonderful effect upon both, as to turn that enmity they before manifested against each other, into love. They took each other instantly by the hand, and cordially confessed that there remained no longer, in either of their breasts, hatred against each other. H. D.

#### Infidelity struggling for Mastery, yet the Church safe.

In England the seeds of infidelity began to be sown above a century ago in the neglect of the religious instruction of young people by ministers and parents, along with the other causes which have been enumerated. The field became green: it grew slowly towards maturity, till late events, like the rains and suns which rapidly advance the harvest, made the ears of the vast field appear. Multitudes were thunder-struck, when they observed that the crop was *infidelity*; whereas it was just as natural a produce, as if hemlock had been sown, and a field of hemlock was raised to maturity. Nothing else could reasonably have been expected.

While I am not astonished at, I am not afraid of infidelity. No fears either for the gospel, or the church of Christ disturb my mind. The church is founded on a rock, and the gates of hell shall not prevail against it. The gospel has stood its ground against far more formidable foes; and as in all former times it still will overcome. Every enlightened friend of Jesus Christ must have been grieved beyond measure, to observe some writers on the subject full of terror and fury calling to the civil magistrate to unsheathe his sword and command the infidel to silence or to punishment: and others representing christianity as hanging in awful suspense as to the very continuance of its existence, on the issue of the war in which the nations of Europe were engaged. Of all the dishonourable things which have been spoken against Jesus Christ and his gospel, these are certainly among the first; and merit the unqualified reprobation of every one who has the cause of true religion and the honour of christianity at heart. There is just as much reason to fear that the contentions of the potentates of Europe may pluck the sun from his sphere, and leave the world in darkness as that they can endanger the removal of the gospel from the earth. "Jehovah hath sworn by himself, the word is gone out of his mouth in righteousness, and shall not return, that unto Jesus every knee shall bow, every tongue shall swear. Surely shall one say, 'In the Lord have I righteousness and strength:' even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." Isaiah xlv. 23, 24, 25.

I conceive I speak on accurate observation when I say that christianity is gaining ground in the island of Great Britain. More vigorous efforts for its propagation have not been made for a century past, than during the last seven years; and with the most pleasing prospects of success. One good and very important effect will result from the increase of infidelity; every zealous christian will seek with great energy to promote the cause of Christ; and every faithful minister of the gospel will exert himself to the utmost to banish ignorance and vice from his congregation and neighborhood; and with ardor far greater than he ever employed before, to instruct them in the principles of the doctrine of Christ, and

to make them wise unto salvation.—*Bogue's Essays.*

The following letter from Eld. J. Peck, to the Editor of the New York Baptist Register, will gladden the hearts of the lovers of Zion.

Milo, Sept. 24, 1826.

DEAR BROTHER,—Since I wrote last to you, I have visited Seneca, Madison, and Cayuga Associations, and I have had my heart much comforted to witness the zeal manifested in spreading the glorious gospel.

At the Seneca Association I invited them to become auxiliary to the Convention, and they took the subject into consideration, and after a full investigation of our movements, they agreed unanimously to become an auxiliary. I received a collection of \$15.15. There has been no special revival in this Association the past year, yet the brethren appeared well united and the presence of the Lord was present to comfort his people, and render the season pleasant. After this I visited Corvet and Ovid, and received donations. I received of one brother in Corvet in property \$150, out of which he wished himself and two brethren in the ministry, to be made life-members, which I agreed to have done. I then proceeded to the Madison Association.—The meeting of this body furnished a season of joy to the hearts of God's children. A number of the churches have been visited the past year with a special refreshing from the presence of the Lord; 421 have been buried with Christ in Baptism. A zeal still glows for the spread of the gospel, that the destitute may have the bread of life communicated unto them. A collection was taken for the Foreign and Domestic missions. On my way to the Cayuga Association, I preached a sermon in the village of Moscow, and then read a constitution, after which 54 persons subscribed it, and formed a branch society to aid the convention. Elder Platt, their pastor, took a deep interest in this society. Here the Lord is bowing sinners to the sceptre of his grace.

I then proceeded to the Cayuga Association; it was an agreeable sea on, though there were some unpleasant occurrences, yet the session terminated in harmony. The Lord has visited the past year, some of the churches in this body also, so that many souls have been made to rejoice in God's redeeming love. Between one and two hundred have been added by baptism. The body is engaged with the convention to spread the triumphs of Immanuel. I received a collection of \$24.44.

I am now on my way to the Ontario Association. I am much encouraged that God will enable us to meet all our engagements with our missionaries. Surely the Lord is on the side of his people, and the God of Heaven will prosper them; therefore, his servants may rise and build.

Yours in the bonds of a precious Saviour,  
JOHN PECK.

One of our Charleston correspondents says:—"On the first Sabbath in September, twenty more were added to our Church by baptism—making in all, 69 since the first Sabbath in May—33 whites and 36 coloured."—*Col. Star.*

#### THE WAYS OF PROVIDENCE.

The love of life is one of the most useful and important principles of human nature; and death, the necessary end of all men, is an event, mercifully and in wisdom hid from our eyes. Hoping that we may live till to-morrow, we feel ourselves impelled to exert ourselves to day, to make some provisions for it. Not knowing the time of their death, men are engaged to act as if they were immortal. And though no wise man would "wish to live always," or can deem it possible, yet the precise period never comes, when we find ourselves so entirely unoccupied with temporal prospects or pursuits, so totally mortified to the world, as to be disposed with cheerfulness to leave it. Hence the business of the world goes on, which would otherwise stand still; and that God of whose years there can be no end, is carrying on designs of everlasting moment, by frail and short lived instruments. This man makes a few feeble, dying efforts, and expires. Another comes after him, takes up the instrument which his fellow had laid down, makes his stroke or two, and expires likewise; and yet by means of efforts so weak, so interrupted, and self-destructing, the purposes of Heaven proceed, the building of God rises; every loss is instantly repaired, every defect supplied, and no chasm in the chain of Providence is permitted to take place. Hence men are dignified with the title of fellow-workers with God, and the perishing attempts of perishing creatures are employed in maturing the plans of infinite wisdom, and are honoured by the acceptance and approbation of Him who "worketh all things after the counsel of his own will." What a motive to diligence, exertion and perseverance!—*Hunter.*

#### THE ETERNITY OF GOD.

The contemplation of this glorious attribute of God, is fitted to excite in our

minds the most animating and consoling reflections. Standing, as we are, amid the ruins of time, and the wrecks of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us they could give us no hope nor support, because they were as feeble as ourselves; we can look to the throne of God; change and decay have never reached that: the revolution of ages has never moved it: the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing towards it, but it is fixed, and can never be disturbed. And blessed be God, who assures us by a revelation from himself, that the throne of eternity is likewise a throne of mercy and love; who has permitted and invited us to repose ourselves and our hopes on that which alone is everlasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be prolonged for a hundred years. We shall leave behind us all which is now familiar and beloved, and a world of other days and other men will be entirely ignorant that once we lived. But the same unalterable Being will still preside over the universe, through all its changes, and from his remembrance we shall ever be blotted. We can never be where he is not, and where he sees and loves and upholds us not. He is our father and our God for ever. He takes us from earth that he may lead us to heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality; admits us to his everlasting habitation, and crowns us with his eternity.

*Spirit of Inquiry at Constantinople.*—A letter from London published in the last Philadelphia Recorder, says, "It is a remarkable fact, that the distribution of Testaments at Constantinople, the past year, was nearly double that of the year preceding, being about 700 copies. Amongst the Jews in that city, there is a remarkable spirit of inquiry, of late, and a number have avowed openly their conviction, that Jesus of Nazareth was the true Messiah, and that they are to look for no other. The son of a chief Rabbi has taken the lead, in the face of every sacrifice; the whole of the number about sixty, are cast out from the society, and their brethren are cut off from all intercourse with them. It is stated that they continue to meet together, to read and examine the Scriptures, and encourage each other in a steadfast adherence to the truth."

Remarkable on the same subject, the last number of the Records of the London Society for the conversion of the Jews, states that a society has been formed among upwards of 200 Jews resident in Constantinople, some of them persons of consequence, who are discontented with the trammels of superstition in which they are held by their Rabbins, and wish to throw them off. Mr. Levee understands that one of the things against which they declaim, is the Jewish regulation about food, which effectually separates them from social intercourse with any other class of men. The Rabbins, it is added, have taken great alarm, and are using all their influence to reclaim those malcontents, but they still remain refractory. Mr. Levee has not been able positively to ascertain whether the New Testament has been the source of these opinions, but the Rabbins suspect that it is, and have issued in consequence new orders and used new efforts, to prevent the circulation and perusal of the New Testament.

#### FOR THE CHRISTIAN SECRETARY.

An appeal to the Baptist Churches in Connecticut, and vicinity.

Something must be done—Zion lies waste—souls are perishing. O my God, help me to impart to my dear Brethren the celestial fire, which this moment burns on the altar of my heart. Do you ask what must be done?—I answer, Let there be circuits formed throughout the State and vicinity—let these circuits be filled by the pastors of the Churches—let their labours meet, and spread over all the intervening ground—let every destitute church and neighborhood be embraced—let all these churches, neighbourhoods and places, do according to their ability, for the support of these devoted servants of Christ—let them "give themselves wholly to the work"—let the poor share as liberally in these blessings as the rich—let it once more be said to the glory of Christ, "that the poor have the gospel preached unto them."—Let class-leaders, or leaders, be selected from among the brethren, to fill these destitute places in the absence of the Pastor of the Churches—let the gifts of the whole church be brought into action, which too generally languish for want of improvement—let there be frequent exchanges between these pastoral circuit preachers—let there be appointed quarterly meetings of Ministers and Churches, for preaching, prayer, and exhortation; and also to take a retrospect of the past, and devise measures for the future prosperity of Zion. Let us give patronage to a paper, by which we may speak to each other weekly, and through which, we may from time to time hear from all parts of the

world, and know how the holy war progresses.—Thus far we may go, and incur no additional expense.

The advantages will be incalculable—the ministers will be more engaged—churches enlarged and united—"The residue of the spirit is with God."—Let us make the cause of religion, one common cause—let us evince by all our conduct, churches and ministers, that we are the disciples of Him, who came to seek, and save the lost.

Let as many extra labourers, I do not mean loiterers, be employed, as can be found.—Let them be men who are willing to hazard their lives, and their all, for the cause of Christ.—Let them labour where God is pleased to bless them:—Let them go without purse or scrip, or two coats apiece; "for the labourer is worthy of his hire." Let them convince their hearers that they seek their salvation, and not their wealth.—God will bless the labours of such men, and the hearts and hands of all will be opened to supply their needs:—should they want, or their families, how readily would the churches contribute. My heart is full of the subject. O let us awake from the slumbers of the night, for the day is at hand. We shall not be likely to convince others, while we seem not to believe what we profess and preach. Do we act as though we believe in a Heaven—a Hell—the immortality of the soul—and a final judgment! And do we believe that God has ordained means, in the proper use of which, we may look up to him for a blessing upon our labours?—"The fathers are dead, and the prophets do not live forever." O that the spirit of the Fathers might rest upon our young Elias.—O let something be done immediately:—there is no time to be lost—let this plan be put into operation—let us pray that the Lord will anoint our brethren, with the Holy Ghost from Heaven." "It is not by might or power, but by my spirit, saith the Lord." O my brethren, why stand ye here all the day idle? The last great struggle is approaching—the armies are gathering—the trumpet is sounding—truth is rising—error is falling—darkness is receding—light is increasing—prophecies unfolding—promises fulfilling—the Jews are believing—the Heathen converting—Ethiopia is imploring—the nations are coming—bibles are printing—tracts are circulating—sabbath schools are flourishing—science is beaming—despotism is expiring—liberty is reviving—Christians uniting—differences lessening—prejudices weakening—love abounding—the world wondering—the beast and false prophet sinking—the Euphrates drying—the way of the Kings of the East preparing—the servants of God are sealing—Babylon is falling—hell trembling—Heaven rejoicing—time closing—eternity beginning—the Saviour descending—on clouds he is coming—the dead they are rising—the judgment is sitting, and all nature is burning.

CALVIN PHILLEO.

#### For the Christian Secretary.

An extract from a sermon of an ancient divine, who lived near seven hundred years before the Christian era. It was remarkable for his zeal and fervour in preaching. He felt tried with the supineness and want of engagedness in his fellow preachers. In the height of his zeal, at the close of his fifty-sixth sermon, he passes this censure upon some of the professed ministers of his time: "His watchmen are blind; they are all ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

I feel almost as much tried with myself, and ministers of the present age, as this venerable divine above named, did in his day. What will the world—what will Christians think of us, on whom the command imperiously rests, "Go ye into all the world, and preach the Gospel to every creature"—when four or five of us can quietly sit in the meeting-house as hearers!!

C—P—

#### For the Christian Secretary.

##### MINISTERS OF CHRIST.

In proportion as men are elevated to responsible situations in society, in the same proportion will be their influence. This, as a general remark, we believe will be found true.—No situation on earth is so elevated, or so responsible as that of the ministers of the Gospel, and no class of men is able to exert so powerful an influence on the community.

Various circumstances conspire to cause this result.

Eminent virtue and piety, secure to their possessor, the affection and confidence of Christians, and they command the respect and veneration of all, whether believers or unbelievers. But in order to retain the influence which their station in society naturally procures, and in order to render this influence productive of the most



beneficial effects, great caution and circumspection are indispensable; for the best men are fallible—God has committed the treasure of the Gospel to frail earthen vessels, that the excellence of the power may appear to be of God, and not of men—for God will not give his glory to another, but is jealous of his own honor. Fervent love—deep humility, ardent zeal for God's glory and the salvation of men, a knowledge of the human heart, a thorough acquaintance with the Bible, and the collateral evidences of its truth, a sound judgment, and a discriminating mind, united with prudence and brotherly love, with an aptness to teach, are among the best qualifications for the Gospel ministry.

But for the want of prudence, and the prevalence of brotherly love, how often do we see all the other qualifications of the ministers of Christ eclipsed, their influence impaired, the Gospel which they proclaim hindered, and the ways of Zion mourning. This want of prudence, and this absence of brotherly love, is manifest where we hear them speak of the foibles of their brethren, particularly the ministers of Christ, to others, such an act is fitly compared to dead flies, in the ointment of the apothecary; and its direct tendency is to undermine the influence of a brother, and overthrow the cause which both have sworn to support and defend; to say nothing of the injury done to the individual. It presents a city divided against itself. None can do as much injury to the ministers of the Gospel as those who sustain the same office; and I verily believe none have done as much injury to the influence, reputation and usefulness of ministers, as the ministers themselves. A few unguarded remarks, a few hints thrown out by a minister to the prejudice of his brother, may be the means of paralyzing his influence, and destroying his usefulness, although not really intended by the assailant. The writer has been present on occasions, where he has heard, and seen, the disciples of Jesus solemnly set apart to the work of Watchmen on the walls of Zion. He has heard the awful charge there given, and the solemn vows of fellowship and assistance in this great and arduous work, which have been entered into by his fellow-labourers; and the remembrance of such scenes, with their importance, and eternal consequences, have fastened indelibly upon his mind, inasmuch, that when he sees a professed minister of the Gospel, so far forget his high and holy calling, as to be guilty of saying or doing any thing to the disadvantage of his absent brethren, either by a look, gesture, or an imprudent expression, his heart is pained; for in the same proportion as he detracts from the influence of his brethren in this way, he is hindering the Gospel of Christ, he is violating his own solemn vows, & inflicting the most deadly wounds upon the mystical body of Christ.

Christians can give no evidence of the excellence of religion so convincing, as that which is presented by a holy walk, and an unwavering and affectionate regard for each other. But especially the ministers of Christ are bound, as they value the souls of men, the peace and edification of the Churches, their own happiness, and the approbation and glory of their divine Master, to strengthen each others hands in the work of the Lord.—To cultivate the most friendly and affectionate intercourse towards each other; to be faithful in their personal intercourse; to reprove, rebuke, instruct, counsel, entreat, and to do all in a spirit of meekness, and gentleness; to be sedulously engaged to guard each others reputation and interests, both temporal and spiritual. To have frequent intercourse with each other, and commune together in reference to the state of Zion, and in regard to the doctrines and ordinances of the house of God; & in this way should the strong support the weak. And while the churches have their peculiar interests to guard, so also have the ministers theirs. And if united by the three-fold cord of practical brotherly love, they will find their means of doing good increased, and they will go on from strength to strength; and Zion in all her departments would feel the salutary influence of this love; for it would diffuse its rich perfume throughout the Churches.

The writer is of the opinion, that stated meetings of the Ministers should be held, extending to certain convenient geographical limits; and that in these meetings the utmost freedom of Christian intercourse should be cultivated—as a prevention of the evil suggested.

A LAYMAN.

MR EDITOR:

I observed in the Secretary of last week, a receipt for the cure of a slanderous tongue. I have thought it would not be improper to publish a "receipt to make a slanderer," in order that the public may know the component parts of such a character.

SPECTATOR.

RECEIPT TO MAKE A SLANDERER.

Take the vine of a runaway, and the root of a nimble tongue, of each 6 handfuls; 15 oz. of ambition, the same quantity of nonsense, and 10 oz. of envy; and bruise them together in the mortar of misapprehension, and boil them down over a fire of evil surmise, until you perceive a scum of falsehood rising on the top; then strain it through a cloth of misconception, put it into a bottle of malignity, stop it

with a cork of irony, and then suck a glass of it through a quill of malevolence; and you will be prepared to speak all manner of evil, without regard to person or character.

## CHRISTIAN SECRETARY.

HARTFORD, MONDAY, OCTOBER 23, 1826.

We are credibly informed that the Post Master in Danbury, Conn. delivered to a gentleman of that town in the month of September last, a bundle of the Christian Secretary, which were dated November, 1823, and which ought to have gone to him by due course of mail, nearly three years ago; and that he demanded of our agent 8 cents postage, when there were but 4 papers in the package.

Query,—where have these papers been the last three years, and what route must they have travelled to incur an expense of 2 cents each, when the distance from this city to Danbury is but 60 miles, and but 1½ cent is charged for papers to any part of the United States?—Let those whose duty it is, see to this.

We are just informed, that a powerful revival of religion, is now in progress in Milford, Pitt County, on the Delaware River, 80 miles N. W. of New-York.

We have received a communication signed Philo Baptisticus, which we defer inserting in the Secretary until the writer shall give us his real name, which we hope he will do shortly. A man has an undoubted right to choose his own signature under which he will write, but when we publish, we wish generally to know the writer.

Philo Williams is received, and is under consideration. His suggestion shall be duly weighed.

Erratum.—In the Minutes of the Hartford Association, their appointment of the former committee on the Widows' fund was omitted by the Clerk in the printed copy of the Minutes. The committee are, Rev. Augustus Bolles, and Dea. Joseph B. Gilbert. As their Report was not furnished to the Clerk in season, it is not inserted in the Minutes this year.

We learn that a man has been committed to prison in this city, on suspicion of having robbed the Albany stage of the trunk, and a sum of money belonging to Mr. Geo. W. Pratt.

Mr. Tarbox, a trader in Mansfield, committed suicide last week, by throwing himself into a well, with a 28lb. weight tied to his neck.

The existing organization of the militia system of this country, is a subject that is at the present time engaging the public attention, and one we think that should be fully investigated.—We should be pleased to see a judicious view of the advantages, and disadvantages of Military parades laid before the public. The opinions of Gen. Jones, of North Carolina, on this point, which were published a few years since, deserve public regard.—No man is better fitted to write on this subject than he; his remarks are the result of experience—his views are plain and practical. For ourselves we have no question, that our military parades constitute the heaviest burden, and produce the most demoralizing effects, of any cause which is now in operation in the nation.

The following are a few of the multitude of disasters which have happened, and crimes that have been committed at the late reviews.

We have received an account from the eastern part of this State, of a transaction so foul, that we forbear to pollute our columns with the detail of this scene of pollution.

Fall Training.—We never before the present season, witnessed so general and decided symptoms of the disgust and contempt that are entertained of military trainings. The inequality of the duty required has made it intolerable; while the farcical style in which it is performed awakens nothing but ridicule and derision. Our legislature is called upon by the public voice emphatically expressed in murmurs and complaints through the public press, by the tone of feeling that manifests itself in every section of the Commonwealth, to provide a speedy and efficient remedy. The approaching session must not go past without an attempt at some measure of relief.—Newburyport Herald.

We understand that the lad who was accidentally shot on Saturday 25th inst. at a military muster, died yesterday.—Philadelphia paper.

## CHURCH IN COLEBROOK, CONN.

The first baptized Church of Christ in Colebrook, to the Hartford Association, sendeth Christian Salutation.

DEAR BRETHREN,

We once more embrace the privilege of meeting you by our delegates and letter, and we shall employ the communication in recounting in a brief manner the dealings of the Lord with us.

This church was constituted in February, 1794, with only 15 members, and in the October following, united with the Danbury, now Hartford Association, which then met in Suffield. It is now 32 years, since we received the fellowship of the saints as a visible church of our Lord Jesus Christ. Various have been the scenes through which we have passed since that period. Sometimes we have been on the mount, and sometimes in the valley. During the first two years after the

constitution of the church, there was not a communion season passed without some addition to our number by immersion on a profession of faith in Christ; and until 1799, we enjoyed the unity of the Spirit in the bond of peace, while we at the same time had our trials. In the summer of 1799, God was pleased to grant us a time of refreshing from his presence, and a goodly number was added to the church. Again we were called to drink of a mixed cup. Some times the sensible manifestations of the divine presence was enjoyed, and at other times clouds and darkness hung over us, until 1815. During this year, God blessed the town with a remarkable shower of his grace, and our number was greatly increased. Since that memorable season we have had but few additions, and our numbers have diminished; yet we have been enabled to sit together in heavenly places in Christ Jesus; and we would here erect our Ebenezer and say, hitherto the Lord hath helped us. Of those who first constituted this Church, but two remain. Our beloved Elder Rev. Rufus Babcock is one of them—God has been pleased in his great goodness to spare him to us until now, and many of us we trust, are through rich grace, the blessed fruits of his faithful and unremitting labours.

Brethren, notwithstanding we have since 1815 hoped through a long night season, yet we still believe and maintain the same doctrine, that we first embraced, and to which we subjected when we united as a Church of Christ.—Notwithstanding all the errors that are propagated in the world, we remain firm in the belief of One God in three persons, Father, Son, and Holy Ghost. We are steadfast in the doctrine of free and efficacious grace, through a once crucified, but now risen and glorified Saviour. The total depravity of man by the fall, and the necessity of the work of the Holy Spirit in convincing of sin, sanctifying the heart, and glorifying Christ by revealing him in the soul, the hope of glory; together with the doctrine of the resurrection of the just, and the unjust, the one to everlasting life, and the one to everlasting shame and contempt.

There is some attention to religion in the Northeast part of this town. O may this stimulate us to more faithfulness.—Brethren pray for us, and may the blessing of God rest upon you in all your deliberations. Our present number is 212.

## NOTICE.

The Union Association, the New-London Association, and the Hartford Association of Baptist Churches, at their late sessions, have appointed the last Wednesday in October, to be observed by the Churches, as day of fasting, humiliation, and prayer, on account of the low state of Zion in their borders.

## General Intelligence.

From the New-York Statesman.

## GREECE.

The accounts from this quarter are not satisfactory. Letters from Napoli of the 18th July state that everything in Greece remains in the same situation as at last accounts; and add "The enemy continues inactive." A captain who arrived at Trieste on the 31st Aug. in 25 days from Samos, states, that the Turkish and Greek fleets were still cruising off that island in sight of each other. This account comes down about 14 days later than that received through the French papers.

Our last letters from the Morea state that Ibrahim Pacha was suffering under a severe attack of fever. The Greeks are more than ever a prey to intestine divisions. In the mean time the Turks, 4000 strong, are making daily attacks on Athens, which is defended by only a small number of Greeks, and it is feared will fall. Col. Fabvier, with 500 men, destined to relieve Athens, is in an entrenched camp, watching the movements of the Turks.

A report has reached Paris, that the Turks had been defeated at Athens.

There was no news of Lord Cochrane. A person who has arrived from Naxos on the 27th of July, found there many thousands of fugitives, the greater part from Candia and the Morea, 4 ships of war were fitting out there. On the 29th Canaris arrived wounded in the hand, the neck and shoulder. He left the Greek fleet on the 28th, and after having dressed his wounds, he was determined on rejoining it the 31st. His fire-ships have done no mischief to the Turkish fleet, which however, has not been able to effect a landing at Samos, having been twice repulsed. Count de Harcourt, M. de la Vigne, and three other Frenchmen, had arrived at Milo on the 21st of July. They were preparing to set out for Napoli on board an Ispariot galley, which they had hired for the purpose. On the 25th the English frigate the Seringapatam proceeded to Samos, bringing away the English agent and his family. On the 27th the Greeks appeared before Samos, thirty-five ships. An engagement took place between them and the Turks, but without producing any other result than that of suspending the landing of the troops of the Captain Pacha. It is reported at Smyrna that it was by means of the Americans that the summons addressed to the Samians by the Captain Pacha had been issued. It is added that an American corvette has carried Tartars and other Turkish passengers to Modor. (Very doubtful.) The Greek prisoners have been sent to Negropont.

The Paris Etoile of Sept. 11, holds this language respecting the Greek Loan:—"The account of the Greek Loan has excited in London the same sensation as at Paris—namely, indignation against the pretended friends of Greece, who are made to pay for every step at the highest price; so much so that the official agents will have absorbed almost the whole loan. They complain particularly of 300,000 francs for the Philhellenist Lallemand, and of the commission of 1,300,000 for the Philhellenist Ricardo."

The Greek Committee at Paris, have made

a statement, by which it appears that Lord Cochrane sailed from Falmouth in the sloop Porcupine of 20 guns, manned by a 120 Englishmen, and was joined by two steam boats, each carrying four 24 pounders, and 2 mortars to carry a hollow ball of 68 pounds. In July, he was to be joined by two French corvettes, carrying 20 to 24, manned by Dutchmen, who were engaged when Lord C. was in the Netherlands.

From Smyrna.—A slip from the office of the Boston Courier, announces the arrival at that port, of the Brig Caspian, Capt. Gifford, 88 days from Smyrna, and 40 from Gibraltar. The Caspian sailed from the former place July 15, under convoy of the U. S. schr. Porpoise, bound up. The North Carolina and Constitution were at Mytelene on their return from Tenedos, where the Captain Pacha partook of an entertainment on board the North Carolina. One division of the Turkish fleet, consisting of 13 sail, including one 74, wearing the flag of the Capt. Pacha, was entering the gulf of Smyrna 17th of July. It was conjectured at Smyrna, they would take troops on board, and make an attack, on Samos.

Turkey.—On the 31st July, the sultan went to Gul-Khane. He wore a mameluke dress, with pistols in his girdle and a lance in his hand. He wore on his head the choubara, or cap of the newly organized troops. The Seraskier wore another of the same description. In obedience to the Sultan's orders, young men from 18 to 24 are daily enrolled among the regular troops. The number now amounts to 8,000.

Constantinople, Aug. 10.—This capital, while it is suffering by the plague and dreadful heat, continues to be a scene of apprehension and terror. The executions and banishment of the rich, and the confiscation of their property, continue, and are rather increasing than diminishing. Despondency is painted in every countenance. Many of the Ulemas are said already to repent of the destruction of the Janissaries, because it seems, that their turn will be next. They are in possession of the immense rich property of the Mosques, and will probably have to fill up with it the great falling off in the Turkish finances.—The Sultan continues to attend to the exercising of the new troops; the people avoid his sight, and remain tranquil.

The dividends to the Mexican bondholders are to be paid in London on the 1st October.

Buenos Ayres.—The Baltimore American gives extracts from Buenos Ayres papers. They are not important. The Cosmopolite of the 9th of July describes the ceremonies attendant upon the presentation of a flag by the ladies of Buenos Ayres to Admiral Brown, upon the occasion of his good conduct in the action of the 11th June. The flag was presented in the Sala Argentina, with a suitable address; to which the Admiral replied that "that flag should never be struck, unless the mast came by the board, or the vessel sunk." The President of the Sala then delivered to the Admiral the product of the subscription to reward the crews of the National Squadron, which amounted to \$4,400; addressing him at the same time in very handsome terms. The Admiral returned thanks in the name of the sailors, and in the course of his reply, assured the merchants that the commerce of the river Plata would soon be re-opened. Enthusiastic acclamations followed this assurance.

The merchants of Buenos Ayres had offered to the Minister of the Treasury a loan of two millions of dollars in the aid of the war. Daily accounts of the movements of the hostile fleets are given in the papers, but no event of moment, is mentioned.

The ship, Corsair, Lewis, was advertised to sail, from Buenos Ayres for New-York on the 15th July. The French brig Panurg, to sail for Havre on the 14th.

The brig Ruth, of Philadelphia, from Gibraltar, for Rio de la Plata, was captured off Cape St. Mary's by a Brazilian brig of war, and sent into Rio de Janeiro, August 31. The captain and supercargo were imprisoned, but measures were taken by the American Charge and Commodore Biddle, of the Macedonian, to effect their release.

General Lallemand.—The paragraph extracted from an English paper, stating that the sum of 12,000 pounds sterling, (being about 54,000 dollars, and more than double the salary of the President of the United States), had been paid to General Lallemand for one year's agency for the Greeks, was calculated to produce an unfavourable impression of that officer's character. It is therefore with satisfaction that we publish the following direct contradiction:—

It having been published in several of the journals of this city, that a sum of £12,000 has been allowed to General Lallemand by the Greek Committee, General Lallemand takes this opportunity to declare that the said statement is false.

General Lallemand will not answer the personal reflections and injurious remarks which, in some journals, have accompanied the statement. He owes it to the delicacy of his situation, and to his honour, to wait for the publication on the subject of the Greek ships, which has been promised to the American republic. He will then make such remarks as may be requisite; and the truth, which the different documents shall disclose, will be a full answer to all calumnies.

CHS. LALLEMAND.

New-York, 13th Oct. 1826.

From the Nantucket Inquirer.

A Noble Deed.—Admiral Sir Isaac Coffin's visit to this place was for the purpose of consulting with his family connexions, upon a plan which he had long contemplated, of establishing a School upon the Lancasterian system. This institution is designed for the education of the youthful descendants, of whatever name, of Tristram Coffin, Sir Isaac's ancestor; who emigrated to England in 1644, first settled at Salisbury, near Newburyport, in 1661 removed to Nantucket, and there spent the remainder of his days. It is understood that the Admiral, is about to appropriate a sufficient fund for this purpose; and has appointed a board of six Trustees, all bearing the name of Coffin, who are to manage this fund and superintend the school.—The business is now progressing; a contract having already been made for a commodious School House, 30 by 68 feet, completely fitted for a Monitorial school, with considerable yard room, &c. The building is two stories in height, and capable of accommodating in the two departments, two hundred and fifty male, and as many female scholars. In another year, the school will probably be organized and in full operation.

We cannot pass by this liberal and munifi-

cent act, without bestowing a just tribute to that patriotic spirit by which it was prompted. It will not only perpetuate the name and the bounty of the illustrious patron; but constitute an everlasting memorial of the blessed influence of public schools. It is to the education which Sir Isaac acquired in his youth at the Boston Free School, to the principles there impressed upon his mind, and to his subsequent convictions of the utility of the New England school system, that a great portion of the inhabitants of Nantucket are now indebted for this evidence of his generosity. The establishment of this seminary, though in its nature special, and necessarily limited, will form a prouder monument to the memory of its founder, than can ever be erected within the cloisters of Westminster Abbey—a monument that the opposers of Free Schools in this town, may ever look upon with shame and confusion of face.

## MARRIED.

In Middletown, Mr. Henry Aston, to Miss Ann Shepard; and Mr. Luther Davis, of Utica, N. Y. to Miss Sarah Riley, of Middletown.

At Suffield, Maj. Gad Warriner, of West Springfield, to Miss Ruth Phelps, of Suffield. In Middletown, (Stoddard-Hill Society,) Mr. Arden Grover, to Miss Sally Maria Clark. At New Haven, Mr. Zophar Stiles, to Miss Caroline Elizabeth Kelsey.

## OBITUARY.

In this town, Mr. John Bigelow, 79. At Manchester, Mr. Joseph Dart, 76.—At East Windsor, Mrs. Martha Allen, 58, wife of Mr. Israel Allen.—At Berlin, Mr. Benjamin Stevens, 47; Doct. Daniel Steel: while descending a hill in a wagon the harness gave way, and the wagon upset, by which he received a wound that occasioned his death.—At West-Suffield, Mr. Cyrus Dunham, 27.—At West-Suffield, Mr. Isaac Griffin, 50; Mr. Amasa Brown, 59.

At Hampton, Dea. Asabel Elliott, 61. He was pleasant and useful in his life, peaceful and happy in his death.

## COMMUNICATED.

Died, in Columbia, on the morning of the 17th Sept. Mrs. Letitia L. Lincoln, wife of Mr. Chester Lincoln, and daughter of Mr. Joseph Bridgman, aged 23. And on the morning of the 13th, Lorenzo, aged 9 months, being her only child. They were both placed in one coffin, and buried on the afternoon of the 18th. This bereaving affliction is deeply felt by her surviving relations. Mrs. Lincoln being the 9th child that her parents have been called to follow to the grave. "Ye who can pity, lend your prayers." Mrs. Lincoln was a native of Hardwick, Vt. but removed to Hebron, Conn. with her parents, in 1817.

In early life, the subject of this notice became awakened to a sense of her lost condition as a sinner, but it was not until she was 16 years of age, that she obtained the comforts of a "good hope through grace." From that time till the period of her decease, she was enabled by a holy walk, and a godly conversation, to adorn the doctrine of God her Saviour. And in her death, she was sustained by that love, which is stronger than death. In the near prospect of dissolution, she assured her weeping friends, that she could commit them all to the care of the Saviour, and when asked whether a friend should pray for her to live, or to be prepared to die,—She replied, "to be prepared." She well knew that "to die was gain." She had while in health, been familiar with the thought of death. She had been intent on doing with her might what her hands found to do, while she ardently paused after entire resignation to the whole will of God, and for victory over every besetting sin; and death to her was a signal of triumph, through the blood of the Lamb. "Mark the perfect man, and behold the upright, for the end of that man is peace."

## TO FAMILIES AND PHYSICIANS.

Families can be accommodated at ALL \* TIMES with Genuine DRUGS, MEDICINES, WINES & LIQUORS.

And PHYSICIANS may depend upon their Prescriptions being prepared in the best manner, and that every article used in compounding, is selected of the best quality, by

E. W. BULL,

Sign of "THE GOOD SAMARITAN," May 1. 141

## ÆTNA INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. ISAAC PERKINS, Secretary.

## BOARDING.

FOUR gentlemen may be accommodated with boarding in a private family, in a central part of the city, by application at the office of the Christian Secretary.

Hartford Sept. 25, 1826.

## HARTFORD Circulating Library.

D. F. ROBINSON & CO. HAVING purchased the well selected LIBRARY, recently owned by Mr. D. RUSSELL, consisting of 1200 volumes, and made a large addition to the same, have opened a subscription paper at their Book Store, for the reception of the names of those persons, who are desirous to become its patrons.

Arrangements have been made to procure all new and valuable works immediately after they are published.

Some of the most valuable ENGLISH PERIODICALS, will be received by every arrival.

The terms to non-subscribers will be made known on application as above.

Sept. 8.

## TO BE SOLD.

IN the pleasant town of Worthington, on the Turnpike from Northampton to Albany, a good Blacksmith's stand, containing nine acres of good land, a good house, shop, sheds, barn, and other buildings, all in good repair, and cheap. For further particulars inquire of DAVID M. TODD, Chesterfield, Mass.



## POETRY.

## THE CAPTIVE.

If any one can read the following lines without shuddering in sympathy with the supposed captive, he must have a heart dead to every human feeling. The perusal of them had the more effect upon us, from the conviction we have for some time entertained, that insanity, when superinduced (not natural)—when it is an affection of the mind, and not a defect of organization—is often the consequence of the treatment of the disease—not merely of the estrangement of friends; of seclusion from the world; of coercion; but of the horrible dread of being thought mad by others. We recollect hearing of the case of an enlightened physician, who was carried by his friends to an Asylum for the insane, after exhibiting symptoms of an alienation of mind—"My God! am I come to this? Never shall I leave these walls!" And he died within them not many days after.—*Nat. Intel.*

## A SCENE IN A PRIVATE MAD-HOUSE.

By M. G. Lewis, Esq.

"Stay, gaoler, stay, and hear my woe!  
She is not mad who kneels to thee,  
For what I'm now, too well I know,  
And what I was, and what should be.  
I'll rave no more in proud despair.  
My language shall be mild, though sad;  
But yet I'll firmly, truly swear,  
I am not mad; I am not mad!"

My tyrant husband forged the tale  
Which chains me in this dismal cell,  
My fate unknown my friends bewail—  
Oh! gaoler, haste that fate to tell!  
Oh! haste my father's heart to cheer;  
His heart at once 'twill grieve and glad,  
To know, though kept a captive here,  
I am not mad! I am not mad!"

He smiles in scorn, and turns the key!  
He quits the grate! I kneel in vain!  
His glimmering lamp still, still I see!  
'Tis gone—and all is gloom again!  
Cold, bitter cold—no warmth! no light!  
Life, all thy comforts once I had!  
Yet here I'm chained this freezing night,  
Although not mad! no, no! not mad!"

'Tis sure some dream! some vision vain!  
What! I, the child of rank and wealth!  
Am I the wretch who clanks this chain,  
Bereft of freedom, friends, and health?  
Ah! while I dwell on blessings fled,  
Which never more my heart must glad,  
How aches my heart! how burns my head!  
But 'tis not mad! no, 'tis not mad!"

Hast thou, my child, forgot, ere this,  
A mother's face, a mother's tongue?  
She'll ne'er forget your parting kiss,  
Nor round her neck how fast you clung;  
Nor how with me you sued to stay,  
Nor how that suit your sire forbade:  
Nor how—I'll drive such thoughts away  
They'll make me mad! they'll make me mad!"

His rosy lips, how sweet they smiled!  
His mild blue eyes how bright they shone!  
None ever bore a lovelier child!  
And art thou now forever gone?  
And must I never see thee more,  
My pretty, pretty, little lad!  
I will be free! unbar the door!  
I am not mad! I am not mad!"

Oh, hark! What mean those dreadful cries!  
His chain some furious madman breaks!  
He comes! I see his glaring eyes!  
Now, now my dungeon grate he shakes!  
Help! help!—He's gone!—Oh! fearful woe,  
Such screams to hear, such sights to see!  
My brain, my brain! I know, I know  
I am not mad—but soon shall be!

Aes, soon!—For, lo!—while yet I speak—  
Mark how yon demon's eyeballs glare!  
He sees me—now, with dreadful shriek,  
He whirls a serpent high in air!  
Horror! the reptile strikes his tooth  
Deep in my heart, so crushed and sad!  
Ay, laugh, ye fiends! I feel the truth!  
Your task is done!—I'm mad! I'm mad!"

## DR. ADAM CLARKE'S LETTER ON THE CHOICE OF TEXTS.

1. Never take a text which you do not fully understand; and make it a point of conscience to give the literal meaning of it to the people. This is a matter of great and solemn importance. To give God's words a different meaning to what he intended to convey by them, or to put a construction upon them, which we have not the fullest proof he has intended, is awful indeed! Any person who is but even a little acquainted with spiritual things, may give a spiritual interpretation (according to his own opinion,) to any text: but it is not every person that can give the literal sense. The spiritual meaning must ever be drawn from the literal; and indeed when the first is well known, the latter, which is its use and application, will naturally spring from it: but, without all controversy, the literal meaning is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated and multiplied in the world.

2. Remember you are called, not only to explain the things of God; but also the words of God. The meaning of the thing is found in the word: and if the word which comprises the original idea, be not properly understood, the meaning of the thing can never be defined; and on this ground, the edification of the people is impossible. We often take it for granted, that the words which are in common use are well known, especially when we understand them ourselves: but this is a very false opinion, and has bad consequences; for elementary matters being not well known, it is no wonder if the intellectual improvements of the people, do not keep pace with our labours. No man can read a language, the alphabet of which he has never learned. Every mathematician feels it a matter of imperi-

ous necessity, to define all the terms he uses in his demonstrations.

3. Never appear to contradict the Holy Spirit, by what is called treating a subject negatively and positively. I shall wave all strictures on the barbarism of "showing negatively what a thing is not;" and will only beg leave to state, that the following instances of this injudicious and dangerous mode of handling the word of God, have fallen within the compass of our own observation.

A preacher took for his text, Isa. xxviii. 16. *He that believeth shall not make haste.* On this he preached two sermons. His division was as follows. "I shall first prove that he who believeth, shall make haste: and, secondly, show in what sense he that believeth, shall not make haste." On the first, which was a flat contradiction of the text, he spent more than an hour: and the congregation were obliged to wait a whole month, before he could come back to inform them that, he who believeth shall not make haste. I would not be thought to insinuate, that the first sermon was not sound doctrine and good sense, as to its matter; but I say it was injudicious. And besides, it was absurd to found his work upon a text, the very letter of which it contradicted in the most palpable manner.

Another, a citizen of no mean city, not a thousand miles from the place where I write, took his text from Psalms xxxiv. 19. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all.* His division was as follows:—

"In handling this text, I shall first prove, that there is none righteous. Secondly, That the afflictions of the righteous are many: and, thirdly, That the Lord delivereth him out of them all." The honest man's meaning and design were undoubtedly good:—but who can hear his division, without trembling for himself and his text!

Another took Luke xii. 32. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* In opposition to the letter of his text, the preacher laboured to prove, that the flock of Christ is not a little, but a very large flock: and in order to do this, brought in multitudes of pious heathens, vast numbers who sought and found mercy in their last hour, together with myriads of infants, idiots, &c.

Who does not see, that in each of the above cases, ignorance of, or inattention to, the literal meaning of the text, was the grand cause of this absurdity and contradiction? Choose, therefore, such texts as you understand; and, after having conscientiously given the literal interpretation, improve the whole in the best manner you can, to the edification of your hearers.

4. Seldom take a very short text; because a short one may not afford you sufficient matter, to entertain and instruct your congregation. There are not many to be found, who have the ability to use a few words of Scripture, as Addison and Steele did the Greek and Latin mottoes of their Spectators: and those who have the ability, should not use it in this way, for this plain reason; that in preaching, God should be heard more than man.—But where imagination and invention are put to the rack, to supply the place of the words of God, the hearers may admire the address of the preacher, but are not likely to be fed with the bread of life. In such cases man speaks most, God least. Such preaching must leave the people ignorant of the Scriptures. With many at present, preaching is become more of a human art, than of a Divine science: and when this is considered, we need not wonder that the pulpit is so often employed, without becoming the means of salvation to them that hear.

5. Never take a text, which out of its proper connexion, can mean nothing.—I travelled once with two preachers, who trifled the whole year in this way. Their texts were continually such as these. *Adam, where art thou?—I have somewhat to say unto thee.—If thou wilt deal justly and truly with my master, tell me—I have put off my coat, how shall I put it on?—Thy mouth is most sweet, &c.* I need not add that these solemn triflers did the people no good: and it will not surprise you to hear that they are both, long since, fallen away. Such texts as the foregoing may be preached from, without any study; for two reasons—first, Because they are not subjects for study, and should not be studied; and, secondly, Because the person who takes such, speaks on them whatever comes uppermost, as one explanation will suit them just as well as another: for, taken out of their proper connexion, they mean—nothing. Beware of this, and never do violence to the word of God, by taking a text out of the connexion in which his Spirit has placed it. Let God speak for himself, and his words will bear convincing testimony to their own excellence.

6. It might be very proper to say something here, concerning the abuse of Scripture, by what is termed allegorical preaching; but as the good sense both of preachers and people has nearly banished this deceitful handling of the word of God from the nation.—Observations on this head are rendered comparatively unnecessary. Yet the custom still lives, though it does not prevail. A very great man, and

one of the most learned of his day, Origen, was the father of this most trifling and unedifying art. His learning and reputation have gained it a sort of credit in the world, with superficial people; tho' every scholar knows, that Origen himself, far from deriving any credit from it, was degraded by the unsubstantial craft, which, with the wisest and best men, ranks among the sullenly departing shades of the whole herd of "unreal mockeries." Mr. Benjamin Keach's work on *Scripture Metaphors*, has done more to debase the taste, both of preachers and people, than any other work of the kind. Fortunately, a few years ago, a large edition of this work was printed: it got thereby into the hands of many private individuals. Many preachers, in making a liberal use of it in the pulpit, were, according to the popular phrase, "found out:" this has made them cautious; and Keach on *Scripture Metaphors*, is now in less repute than formerly. Two instances of this finding out, came within my immediate knowledge. Mr. William C— was eminent for explaining Scripture Metaphors and Allegories; the people admired his deep knowledge and ability:—In one of the principal congregations where he frequently preached, a gentleman luckily had in his library, Keach's *Scripture Metaphors*, and found that it was from this publication, that Mr. William C— derived all his excellencies—he spoke of this publicly; and an unlucky person giving the name of Billy Keach to the preacher, spoiled his popularity.

Another, having taken his text, said, "I shall divide this into twenty-one heads," and so saying, he produced them all in detail.—A gentleman in the congregation said, "When I return home, I shall examine Keach on the *Metaphors*, and see whether you have missed any." He did so, and found that he could speak more for the fidelity of the preacher's memory, than he could for the honesty of his heart, as in this respect, he had most servilely and disingenuously stolen the word from his neighbour.

Let these accounts not only deter you, but all that may read them, from a conduct as disgraceful in a literary, as in a moral point of view; and which, in the end, must involve its author in shame, and highly merited reproach.

Independently of all this, the principle is bad: it is degrading to the dignified doctrines of the Gospel, to be treated in a way by which no rational conviction was ever produced; and by which no truth was ever proved.

Even *Metaphors and Parables*, prove nothing: they only illustrate; and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow. *Theologia symbolica non est argumentativa. Similia ad pompam, non ad pugnam: illustrant, at nihil probant.* Added to all this, what is called *Allegorical Preaching*, debases the taste, and fetters the understanding, both of preacher and hearers.

7. But there is another species of preaching, against which I would most solemnly guard you, viz. what is termed *fine or flowery preaching*. I do not mean preaching in elegant, correct and dignified language; as every thing of this kind is quite in place, when employed in proclaiming and illustrating the records of our salvation: but I mean a *spurious birth*, which endeavours to honour itself by this title. Some preachers think they greatly improve their own discourses, by borrowing the *fine sayings* of others; and when these are frequently brought forward in the course of a sermon, the preacher is said to be a *flowery preacher*. Such *flowers*, used in such a way, bring to my remembrance the custom in some countries, of putting full blown roses, or sprigs of rosemary, lavender, and thyme, in the hands of the dead, when they are put in their coffins. And may I be permitted to say, that the unnatural association of words and sentences in a fine dignified style, with the general tenour of a discourse, which is often of a widely different character, is to me as ridiculous and absurd, as the union of a cart wheel with elegant clock work.

But the principal fault in this kind of preaching, is the using a vast number of words, long and high-sounding; to which the preacher himself appears to have affixed no specific ideas, and which are often foreign, in the connexion in which he places them, to the meaning which they radically convey.

Such preachers are remarkable for the multitude of words of a similar meaning, which they often heap together. Their substantives are lost in the overbearing crowd of adjectives, brought to explain them; and the case is not rare, where two or three of these epithets mean precisely the same thing; only, unluckily for the person who uses them, one happens to be derived from the Latin or Greek, another from the French, and the third, the only one he appears to understand, comes from his mother's tongue; and perhaps, the most proper on the occasion. Words used in such a way, either lose all meaning, or, like equal antagonist forces, destroy one another. Thus "they draw out the thread of their verbosity finer than the staple of their argument." They are precisely such as a

good woman used, who having completed a task of spinning, for a part of which she had previously been paid, returned to her employer, who was himself a correct and elegant speaker, with a speech which she thought would please him; and in which she was, no doubt, greatly helped by her benevolent neighbours.—"Sir, I have brought back the rest of the residue, of the remaining part of the work you gave me to spin." The simplicity and ignorance of the poor woman, became a subject of innocent merriment; but a preacher who speaks thus, will not so easily escape: his affectation and pedantry, will, among sensible men, become the subject of the most caustic animadversion.

## Concerning behaviour in the pulpit, and mode of conducting public service.

1. Go from your knees to the house of God. Get a renewal of your commission every time you go to preach, in a renewed sense of the favour of God. Carry your authority to declare the Gospel of Christ, not in your hand, but in your heart. When in the pulpit, be always solemn: say nothing to make your congregation laugh. Remember you are speaking for eternity; and trifling is inconsistent with such awful subjects as the great God, the agony and death of Christ, the torments of hell, and the blessedness of heaven.

2. Never assume an air of importance, while in the pulpit: you stand in an awful place, and God hates the proud man. Never be boisterous or dogmatical. Let your demeanour prove that you feel, that you are speaking before Him who tries the spirit; and to whom you are responsible for every word you utter. Self-confidence will soon lead to a forgetfulness of the presence of God; and then you will speak your own words, and perhaps in your own spirit too.

3. Avoid all quaint and fantastick attitudes. I once knew a young man, who, through a bad habit which he had unfortunately acquired, made so many antics, as the people termed them, in the pulpit, as to prejudice and grieve many. A very serious and sensible person, who constantly heard him, really thought he was afflicted with that species of paralysis, termed *St. Vitus's dance*: and hearing some blame him, entered seriously on his defence, on the ground of its being the visitation of God! As there are a thousand reasons why a young man should not wish the people to form such an opinion of him, so there is all the reason in the world why they should avoid queer noddings, ridiculous stoopings, and erections of his body, skipping from side to side of the desk, knitting his brows, and every other theatrical or foppish air, which tends to disgrace the pulpit, and to render himself contemptible.

4. Never shake or flourish your handkerchief; this is abominable; nor stuff it into your bosom; this is unseemly. Do not gaze about upon your congregation, before you begin your work: if you take a view of them at all, let it be as transient as possible.

5. Endeavour to gain the attention of your congregation. Remind them of the presence of God. Get their spirits deeply impressed with this truth, *Thou, God, seest me!* and assure them, "He is in the midst, not to judge, but to bless them; and that they should wait as for eternity, for now is the day of salvation." I have ever found that a few words of this kind, spoken before the sermon, have done very great good.

6. The pulpit appears to me analogous to the box, in which the witnesses are sworn in a court of justice, "To say the truth, the whole truth, and nothing but the truth." You are a witness for God; and are bound by more, if possible, than an oath, to speak the truth in righteousness and love; and to declare faithfully and solemnly, according to the best of your knowledge, the whole counsel of God.

7. Give out the page, and the measure of the hymn, and the hymn itself, distinctly, and with a full voice; always giving the singers time sufficient to set a suitable tune: and do not hold the book before your face while giving out the hymn, for this hinders the progress of the sound.

8. While praying, keep your eyes closed: at such a time you have nothing to do with outward objects; the most important matters are at issue between God and you; and he is to be contemplated with the eye of the mind. I cannot conceive how it can be possible for a man to have the spirit of devotion in prayer, while he is engaged in gazing about on his congregation. Such an one may say his prayers, but he cannot pray them.

If you wish the people to join with you in this part of the worship, speak so as to be heard even at the beginning: *whispering* petitions to God, may be genteel for aught I know; but I am certain it is not to the use of edification.

In your prayers avoid long prefaces and circumlocutions:—You find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature, and the glory of his heavens: this you should studiously avoid. He that cometh to God, must know that he is: and a proper consideration of his being, power, holiness, and mercy, cannot fail deeply to impress your mind, and

lead you at once even to his seat. You should never come into the congregation, but in the spirit of prayer. Let your mind be wound up into that spirit in your closet; and then, in your prayers in the congregation, you will appear what you should be, a man familiar with God. Examine the Scriptures, and you will find that all the holy men of God prayed in this way: they came directly to the throne, and preferred their suit. Ever considering themselves in the presence of God, the very commencement of their supplications, seems no other than an external continuance of prayers, in which their hearts had been long previously engaged.

9. Read your text distinctly, and begin to speak about the middle of your voice, not only that you may be readily heard, but that you may rise and fall as occasion may require, which you cannot do, if you begin either too high or too low. Never drop your voice at the end of a sentence; this is barbarous and intolerable. In a multitude of cases, where the last word is not heard, the whole sentence is lost. Every sentence you speak should tend to edification; and it cannot edify, unless it can be heard: therefore, never begin too low; this is a greater evil than even screaming itself.

10. Be sure to have the matter of your text well arranged in your own mind, before you come into the pulpit, that you may not be confused while speaking.—But beware of too much dividing and subdividing: by these means the word of God has been made to speak something, any thing, or nothing, according to the creed or prejudices of the preacher.—How little of this division work do you meet with in the discourses of the Prophets, the sermons of Christ, or the preachings of the Apostles. Besides, this mode of preaching is hackneyed to death; and can never succeed but in judicious hands. Unless the matter of the text be abundant, it rather fetters than enlarges the mind: and that which is ominously called the skeleton, i. e. a system of mere bones; is in general but ill clothed with muscles, worse strung with nerves, and often without the breath either of a spiritual or intellectual life. By this mode of preaching, the word of God is not explained: from it, scarcely any thing can be learned but the preacher's creed, and his ingenuity to press a text into its service. His divisions and subdivisions explain his own mind and views; but they generally leave the text and context as they were before. No congregation can grow in the knowledge of the Scriptures by such teaching as this. On this subject, a man of deep sense and piety once observed, "The major part of what we hear at present in sermons is, three heads and a conclusion."

11. In whatever way you handle your text, take care when you have exhausted the matter of it, not to go over it again. Apply every thing of importance as you go along; and when you have done, learn to make an end. It is not essential to a sermon that it be half an hour or an hour long. Some preach more in ten minutes, than others do in sixty. At any rate, the length of time spent in preaching, can never compensate for the want of matter; and the evil is doubled when a man brings forth little, and is long about it. There are some who sing long hymns, and pray long prayers, merely to fill up the time: this is a shocking profanation of those sacred ordinances, and has the most direct tendency to bring them into contempt. If they are of no more importance to the preacher or his work, than merely to fill up the time, the people act wisely, who stay at home and mind their business, till the time in which the sermon commenced. Have you never heard the following observation? "You need not be in such haste to go to meeting: you will be time enough to hear the sermon, for Mr. X. Y. always sings a long hymn, and makes a long prayer." Therefore never sing long hymns, pray long prayers, nor preach long sermons—these last are intolerable, unless there be a great variety of interesting matter in them, accompanied with great animation. I have often preached only ten or fifteen minutes at a time: Why? because I had no more to say on that subject; and I did not think that what I had already uttered, was of consequence enough to entitle it, then and there, to a second hearing.

12. As to the matter of your preaching, I will only say, preach Jesus, preach his atonement, preach the love that caused him to die for the redemption of a lost world; and through him, proclaim a free, full, and present salvation, provided for every human soul; and God will bless your labours wherever you go.

*Perjury.*—The law of the state of Missouri for the punishment of perjury, it appears, graduates the punishment by the standard of what is due to the particular crime, from which the accused attempted to discharge the person on whose trial he was sworn. A person of the name of John Brewer was lately tried and convicted on the trial of Patrick Sayre for the murder of James Reddit.—His council endeavoured to save his client from sentence, by a legal exception to the indictment, but in vain. The criminal was sentenced to suffer death.